schools, they are usually immature, subject to waves of emotion, and can often be manipulated by astute elders. Some of the ablest have been attracted by Communism, believing that in the midst of desperately confusing and discouraging circumstances it offers an apparently decisive program and an early way out of the nation's difficulties.

It must also be noted that the weakening of some of the old groups has tended to dislocate the traditional order of society. The abolition of the civil service examinations has led to the progressive disappearance of that official-scholar class which for many centuries set the standard in customs and morals. The banditry, the civil wars, the foreign invasion, and the Communism of the past few years, combined with flood and drought, have impoverished many prominent families and have wiped some of them out. In many communities, therefore, the elements which formerly made for social as well as economic and political stability have been obliterated or greatly weakened. In this respect China has suffered much more than did Japan in its days of transition. In the latter country a large proportion of the "new men" who have controlled the nation in the past fifty or sixty years have sprung from the *samurai* and even from the ancient court nobility. This may help to account for the much greater comparative order and lack of civil war with which Japan accomplished her Westernization and for the disorder which in China has accompanied the same process.

The old forms of etiquette are passing. Those who adhere to them are at the best thought of as gentlemen of the old school and at the worst as hopelessly out of date. Less

respect is shown for age and for teachers. Hand-shaking after the Western fashion has become good form, and the old profound bow has usually been replaced by a more moderate one. The elaborate polite terminology has been abbreviated. Not unnaturally, in the transition some individuals display an absence of any kind of good manners and a good deal of rudeness.

There has been widespread adoption of Western dress among the upper economic and social groups, especially for school uniforms and by the military—although, with waves of nationalism, occasional reactions toward Chinese costumes have been seen. Recently the agitation has been not so much against foreign styles